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A

DEFENCE

OF THE

ANSVVER

TO A

PAPER

BIBLIOTHECA
COLL. SS. TRIN.
IUXTA DUBLIN.

INTITULED

The Caſe of the Diſſenting Proteſtants of Ireland, *in Reference to a Bill of Indulgence, from the Exceptions lately made againſt it.*

THE Vindicator of the Caſe of the Diſſenting Proteſtants of *Ireland* having in the beginning of his Reply to my Anſwer expreſt his Reſentments at my ſaying, *That he had weakly Argued for the granting their Deſires*; I ſhall, to abate if poſſible the ſourneſs; tho not to gratify the vanity of his Temper, now declare, That the weakneſs of the Arguments he produc'd is not wholly to be aſcrib'd to the *meaneſs of his Abilities*, but chiefly to the *badneſs of the Cauſe* he had undertaken to defend.

And tho he has ſhew'd great dexterity in perverting, and little ſincerity in repreſenting the ſence of my Anſwer, yet I ſhall not be influenc'd by ſo diſingenuous an Example, but whatever is material in his Replies (tho there be very little that is really ſo) I ſhall ſet in its proper light, and give it a due conſideration: and ſhould never have blam'd him for what he charges me withall, viz. For *not ſhewing him the civility of uſing his own words* (tho I was generally careful to oblige him even in that) if he had not done me the injuſtice of wreſting my Expreſſions to ſuch a meaning as they are not fairly capable of, which he has manifeſtly done in moſt paſſages of his pretended Vindication.

And

And the first remarkable instance of it, is in the phrase of *General Indulgence*, which (as is apparent by the beginning and end of the Paragraph where 'tis first us'd) does plainly signifie no more than a Legal Toleration of Dissenting Protestants, tho he wrests it to import a comprehension of all sorts of Religions.

I perceive that the Vindicator lays it down as a Rule, that those are of the same Religion with the Establish'd Church who subscribe the Doctrinal Articles of it, and that there are three Sects only, viz. *Presbyterians*, *Independents*, and *Anabaptists*, for whom he desires an Indulgence, which he tels us can multiply no other Sects than these.

Now to this I Answer, First, That the Rule he lays down is not in strictness, and propriety of speaking to be allow'd as true; for *sure he can't be ignorant* that there are three grand parts of Religion, namely, *Doctrin*, *Worship*, and *Government*; and that an Agreement in every one of these is necessary to make the several Societies of Men *appear to be of the same Religion*. And truly in order to the preservation of that Christian Peace and Unity, which are so strictly requir'd by our Saviour, and his Apostles, 'tis highly necessary that we should not onely be joyn'd in the profession of the same Principles of Religion, but also in the participation of the same Ordinances, and in conformity to the same Discipline. For 'tis observable that an Agreement in the same Doctrin among those that differ in other Religious matters is generally known, only to the Learned of each Dissenting Party; but the holding of distinct Communions, and the differences in Ecclesiasticall Government are plainly perceiv'd by the most vulgar Capacities, and do more effectually tend to the alienating of our Affections from one another than our consent in Religious Articles only, to the establishment of publick Peace, and the promoting of Christian Charity amongst us.

But secondly, Tho the *Presbyterians* and *Independants* profess their willingness to Subscribe all the Doctrinal Articles of our Church, the *Anabaptists* (whom the Vindicator would have comprehended in the Indulgence) do not even in Doctrin, as he acknowledges, agree wholly with us. Now if their differing from us in one single Article of Faith can in the Vindicators judgment neither incapacitate them for publick favour, nor Justify us in esteeming 'em of a distinct Religion from the Establish'd Church; many other Divisions of pretended Protestants may arise and lay claim to the same legal Toleration from Authority, and the same charitable opinions of 'em from the Conformists, on account of their *refusing to Subscribe no other Doctrinal Articles of our Church but one*: and by this means it may possibly happen, that all our Doctrinal Articles may, one by one, be denied by the different Sects of Dissenters: and yet according to the Vindicator, we must be so far from judging 'em unqualified for publick Indulgence; that they *will appear to be of the same Religion with the Establish'd Church.*

Thirdly, He tells us, That *the Bill he pleaded for can multiply no other Sects than those* he mentions; Now this methinks has little shew of reason to recommend it; for may not the Indulgence he desires occasion the Rise and Increase of many others that he never pleaded for, nor ever thought of? Are we not sufficiently assur'd by the experience of all ages; that a free Toleration of some few Sects has been productive of a strange medly of different Religions? as in *Holland* it was particularly remarkable in the

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Sect of the *Anabaptists*; which in a few Years time was observ'd to spawn so numerous a brood, that by their Divisions, and Subdivisions from one another, they increast to near Fifty Sects of different Principles, and distinct Communions; and yet all of them agreed in the common name of *Anabaptists*. Is there not therefore great reason that all Persons in Authority, who are answerable to God for all the People committed to their Charge, should deny an unlimited & irrestrictive Indulgence to *Presbyterians*, *Independants*, and *Anibaptists*, lest the general and legal Allowance that is granted them may be productive of a multiplicity of new Sects; which, tho much different from each of those, may desire to be *call'd by their Names to take away their Reproach*, and by shrowding themselves under their cover may plead a Title to, and enjoy the benefit of the publick Toleration.

Yet notwithstanding all that I had said in my former Answer, the Vindicator seems either unable, or unwilling, to apprehend the mischievous consequences of this Legal Indulgence; and propounds several Questions very little to the purpose; as *whether the Popish Interest will be ever the stronger, because there are more Protestants to oppose it? And because their mutual forbearance, as to their lesser differences, will more unite their endeavours against the Common Enemy?* To which I answer, First, That tho the Popish Interest would sensibly be weaken'd by the Increase of Protestants of the same Communion, yet it will be considerably strengthen'd by the multiplicity of Sects, which these Legal Indulgences have perpetually promoted. Secondly, we have no reason to expect that a Toleration here will have a happier Influence now than it has formerly had in a Neighbouring Kingdom; where it has been observ'd, that the Dissenters on the Granting of these Indulgences did not grow more peaceable and modest, but far more Insolent and Tumultuous than they were before.

But because the Vindicator says, *he would gladly know from me wherein a Toleration to Dissenting Protestants will advance the Popish Interest here*; I shall endeavour to give him full and ample Satisfaction in this matter, and in Order thereunto, I shall desire him seriously to consider: First, whether there be not violent presumptions that a Publick and Legal Indulgence to Protestants do's highly advance the Popish Interest, since all Romish Emissaries, who must be allow'd to know their own Interest best, and to be very *wise in their Generation*, do so eagerly desire and so industriously promote Tolerations, tho limited to Protestant Dissenters: and when all other measures fail'd have readily expended considerable sums of Money for the purchase of them; and it is generally known that the *Declaration of Indulgence in the Year* $167\frac{1}{2}$ *was of the Papists procuring*.

Secondly, When the free exercise of Religion, according to the different modes of Divine Worship among pretended Protestants, has either been Legally Indulg'd, or Generally Tolerated among us, it has still been observed that Popish Emissaries have been then more numerous, their application much greater, and their Harvest of Proselytes experimentally found to be more plenteous, than at any other Conjuncture of Publick Affairs. And to this purpose there is a very remarkable Letter of Bishop *Bramhal*'s who was then in *France*, to Primate *Usher*, in the Year 1654. wherein he gives an account, that then, which was a time of uncontroulable Liberty to most of the different sorts of the pretended Protestants among us.

There

there was a great multitude of the Popiſh Clergy in the place he liv'd in, who were taught ſeveral manual Trades, and were then ready to be ſent into *England*, to foment the Diviſions there, by ſetting up as ſpiritually gifted Mechanicks, and by maintaining the cauſe of *Presbytery*, *Anabaptiſm*, and *Independancy*, *&c*, according to the various tendencies of their natural parts, and the ſignal proofs they gave to their Superiors of their different abilities in Canting and Arguing for the ſeveral Sects, and Opinions, they were oblig'd to maintain. By all which the Vindicator may underſtand if he pleaſe, at how conſiderable a rate the Papiſts value, and what great advantages they make, of all publick Indulgences to Proteſtant Diſſenters; which have prov'd very fatally Inſtrumental to the promoting of what they commonly term the Catholick cauſe.

Thirdly, among the ſeveral fallacious Arguments that Popiſh Emiſſaries make uſe of, to *beguile unſtable Souls*, there is none ſo generally plauſible, and ſo unhappily ſucceſsful, as the ſeeming Unity of the Members of the Church of *Rome*, and the open and ſcandalous Diviſions among thoſe of the Reformed Religion: And as all Publick Indulgences to Diſſenting Proteſtants do evidently Countenance, ſo they have always very ſenſibly Inhanc'd theſe Religious Differences amongſt us; and thereby have given great advantages to the Common Enemy of Encreaſing the number of ſpiritual Deſerters from us. And accordingly when the like Indulgence was pleaded for, in King *Charles* II's time, Mr. *Baxter* writ his Defence of the Cure of Diviſions, in the Preface of which he has theſe Remarkable words *viz*. *Our Diviſions gratifie the Papiſts and greatly hazard the Proteſtant Religion, and that more than moſt of you,* (ſpeaking to the ſeparating People,) *ſeem to believe or regard.* (Among the chief of which *non believers, and non regarders*, the Vindicator may deſervedly be reckon'd.) And again he ſays, *Popery will grow out of our Diviſions, for by the Odium and ſcorn of our diſagreements, inconſiſtency, and multiply'd Sects, they will perſwade People that we muſt come for unity to them: or elſe run mad, and crumble into Duſt, and individuals. —Thouſands have been drawn to Popery, or confirm'd in it by this Argument already, and I am perſwaded that all the Arguments elſe in* Bellarmine, *and all other Books that ever were Written, have not done ſo much to make Papiſts in* England, *as the multitude of Sects among our ſelves, yea ſome profeſſors of Religious ſtrictneſs*, &c. *have turn'd Papiſts; when they had run from Sect, to Sect, and had found no conſiſtency in any.*

Fourthly, theſe Publick Indulgences have not only fatally conduc'd to the perverting a conſiderable number of Proteſtants, but alſo have effectually hinder'd the Converſion of many Papiſts: who, tho they were ſenſible of ſeveral groſs Errors in the Principles, and ungodly Practices in the Worſhip enjoyn'd 'em by the Church of *Rome*; yet were ſo highly Scandaliz'd by the multitude of Diviſions among us; that they choſe rather to continue in a Houſe, that ſeem'd to be at unity in it ſelf; (tho the Superſtructure were ruinous, and its *Foundation* on the *Sand*,) than to remove unto a fairer Building, which, (tho its Materials ſeem'd to them to be of a ſtronger conſiſtence, and its *Foundation* on a firmer *Bottom*,) yet could not in their Opinon continue long, where they obſerv'd many Inteſtine Diviſions unfortunately raiſed, and induſtriouſly propagated among the ſeveral Members of the Family.

Fifthly, That the Granting Liberty of Conſcience will conſiderably advance the Popiſh Intereſt may be further evidenc'd; if we conſider the different

different State of *Denmark*, and *Sweden*, from that of the *United Provinces*, in reference to the number of Papiſts in thoſe Countries. For as the ſtrictneſs of their Laws, againſt thoſe that differ from their Eſtabliſh't Churches, has been remarkably effectual to the Rooting out of Popery from amongſt 'em; ſo the free and unlimitted Toleration that is granted in *Holland*, to Men of all Sorts and Perſwaſions in Religion, has been highly Inſtrumental to the multiplying of Papiſts there. Neither will the Reſtriction of the Indulgence pleaded for in this Kingdom, for the three Sorts menti on'd by the Vindicator, namely, *Presbyterians*, *Independants*, and *Anabaptiſts*, prevent the Advancement of the *Popiſh Intereſt here*; ſince the various and cunning ways, that Prieſts and Jeſuites have of creeping in among us, under ſeveral Shapes and Diſguiſes, are ſufficiently known: And I have ſhew'd the time when a vaſt Colony of 'em was ſent into *England*, profeſſing, and maintaining, the Opinions of thoſe very Sects, for which the Vindicator ſo eagerly deſires a Bill of Indulgence.

Neither, ſixthly, Does his Argument for this Indulgence, drawn from the widening of the *Baſis* (as he has often told us) of the Proteſtant Intereſt, ſeem of any force or conſideration at all; for tho it may appear to widen, yet it will undoubtedly weaken the Foundation of the Proteſtant Security in this Kingdom; becauſe each Tolerated Party (as experience has ſufficiently taught us) will rather induſtriouſly promote their own di ſtinct Intereſts, than unanimouſly oppoſe the common Enemy, as was lately evident in *Huſon* and his Followers; who in the times of the greateſt Danger, moſt ſcandalouſly ſeparated themſelves from the main Body of the Proteſtants in the North of *Ireland*: and publickly own'd their Acting on a different Bottom from them; and the Inteſtine Animoſities of thoſe ſeeming Friends, would (if an extraordinary Providence had not Intervend) have been of a more miſchievous conſequence, to the Deſigns of our Brethren, than the open Hoſtilities of our profeſs'd Enemies; And the Diviſions which thoſe few pretended Proteſtants, endeavour'd to foment, were really more formidable, and might have been more fatal, to our common Intereſt and Security, than the united force and power of a numerous Popiſh Army. For 'tis not our agreement in one common Name, and in the publick profeſſion of the Proteſtant Religion, but our Union in the ſame Chriſtian Faith, our Communion with one another in the ſame Holy Ordinances of Divine Worſhip, and a quiet Submiſſion, and Obedience, to the ſame Eccleſiaſtical Government; Theſe I ſay are the only ſure Bands of the Proteſtant Safety againſt the common Enemy. And 'tis obſervable in the Goſpel, that as it was not the wideneſs, but ſtrength of the *Baſis* that preſerv'd the *wiſe Mans Houſe unmovable* againſt the moſt violent aſſaults of *Wind* and *Floods*, ſo 'twas not the *narrowneſs* of the *Foundation*, but the *looſeneſs* of the *Sand* on which the other Houſe was built that made it obnoxious to the prevailing *force* of the *Water*, and the *violence* of the *Tempeſt*: And therefore we may undoubtedly conclude that 'tis not the *large compaſs* of the ſame Religious Profeſſion, but a *cloſe Union* in the ſame Holy Doctrine, a Hearty Communion in the ſame Divine Worſhip, and an humble ſubmiſſion to the ſame Eccleſiaſtical Diſcipline that will ſecure the Proteſtant Intereſt againſt all Oppoſers.

But becauſe all that I have ſaid in this matter, may perhaps appear of little or no weight with the Vindicator, I ſhall confirm the truth of what I have ſaid, by an Authority, which I preſume he will not have the confidence to oppoſe: For as he recommends the Caſe of the Diſſenters to a Proteſtant Parliament, ſo I ſhall give him the judgment of a Proteſtant Parliament concerning theſe Indulgences, for which he pleads, in the very words of the Addreſs (of the Commons of *England* Aſſembled in Parliament) to King *Charles* the Second, on the Twenty Fifth of *February* 1662, viz. *We have conſidered the nature of the Indulgence propoſed, with reference to thoſe Conſequences, which muſt neceſſarily attend it. It will eſtabliſh Schiſm by a Law, and make the whole Government of the Church precarious; and the Cenſures of it of no moment, or conſideration at all— It will be a cauſe of increaſing Sects, and Sectaries; whoſe numbers* will *weaken the true Proteſtant Profeſſion ſo far, that it will at leaſt be difficult for it to defend it ſelf againſt them: And which is yet further conſiderable; thoſe numbers, which by being troubleſom to the Government, find they can arrive to an Indulgence, will, as their Numbers increaſe, be yet more troubleſom; that at length they may arrive to a General Toleration; and in time ſome prevalent Sect, will at laſt contend for an Eſtabliſhment, which for ought can be foreſeen, may end in Popery.*

But Seaventhly, As an Argument that may appear to the Vindicator, and thoſe of his Perſwaſion, the moſt forcible of all, to prove the great Miſchief of Toleration, I ſhall give them the united Votes of a very conſiderable Number of Diſſenting Miniſters, Aſſembled on purpoſe to declare their Judgments concerning theſe Legal Indulgences, which we have in theſe following Words: *A Toleration would be putting a Sword into a mad Man's hand; a Cup of Poyſon into the hand of a Child; a letting looſe of mad Men with Firebrands in their hands; an appointing a City of Refuge in Mens Conſciences for the Devil to fly to; a laying a ſtumbling Block before the Blind; a proclaiming Liberty to the Wolves to come into Chriſt's Fold, to prey upon its Lambs, a Toleration of Soul Murther,* (the greateſt Murther of all others) *and for the eſtabliſhing whereof, damn'd Souls in Hell would accurſe Men on Earth. Neither would it be to provide for Tender Conſciences, but to take away all Conſcience: If Evil be ſuffered, it will not ſuffer Good; if Error be not forcibly kept under, it will be ſuperior, which we here the rather ſpeak of to undeceive thoſe Weak Ones, who under the ſpecious pretext of* Liberty of Conſcience (*being indeed Liberty of Error, Scandal, Schiſm, Hereſie, Diſhonouring God, Oppoſing the Truth, Hindring Reformation, and Seducing others*) *are charm'd by Satan into a better liking of an unconſcientious Toleration.— We are ſtruck with Horror, and Aſtoniſhment, at the endeavours of many; for it looks as if Men could not ſin faſt enough, unleſs they were bidden; as if God were not already enough diſhonour'd, except the Throne of Iniquity were ſet up, framing Miſchief by a Law.* Harmonius Conſent of Lancaſhire Miniſters with thoſe of London, printed 1648.

I ſhould be voluminous if I recited all the ſevere Reflections that are paſſed and publiſhed by great multitudes of Diſſenters on the Granting of Tolerations, even to thoſe that are Proteſtants; I ſhall therefore mention but a few: Thus,

In *Edward*'s full Anſwer, *p.* 247. 'tis ſaid, *That a Toleration of one or more different ways of Churches, and Church Government, from the Church and Church Government Eſtabliſh'd, will be to this Kingdom very miſchievous, pernicious, and deſtructive.*

And 'tis ſaid, (*Nepthaly*'s Engagement to Duties) *We do again Renew our ſolemn League and Covenant, wherein the ſecuring, and preſerving, the Purity of Religion againſt all Error, Hereſy, and Shiſm*; *and namely* Independency, Anabaptiſm, *&c. and the Carrying on the Work of* Uniformity *ſhall be Studi'd, and Endeavour'd, by us, before all wordly Intereſt.*

In *Prin's* full Anſwer to *Jo. Goodwin*, p. 13. We are told, *If the Parliament, and Synod, ſhall by publick conſent Eſtabliſh a Presbyterial Church-Government*, Independents, *and all others are bound in Conſcience to ſubmit unto it, under the pain of Obſtinacy, ſingularity*, &c. *In caſe they cannot really, by direct Texts and Precepts, prove it diametrically contrary to the Scripture.*

And in *Adam Stewart* Dubly 1644. part 2. p. 162. We have theſe words, *That Courteſie*, viz. *Toleration, which no Man can obtain of the Independents, where they have Authority, viz. in* New England; *That Courteſie, ſhould they not be ſuiters for here in* Old England.

I ſhall add no more Concerning this Matter, but ſhall make this true and obvious Remark, *viz.* that the Fortune (if I may ſo ſpeak) of Toleration is always in extremes, either very good, or very bad, and is at ſeveral Turns both highly Applauded, and violently Decry'd by the whole body of Diſſenting Proteſtants; For they eſteem it the moſt unreaſonable thing to be deny'd, when they are in a depreſs'd Condition; and the moſt miſchievous to be Granted when they are in Power.

Yet notwithſtanding the inconveniencies I intimated in my firſt Anſwer of Granting Indulgences, the Vindicator ſuggeſts it to be ſo *groundleſs an Imagination* to ſuppoſe that a Toleration to Diſſenting Proteſtants would make *many of 'em turn Papiſts*, that he *Queſtions whether I could produce one Inſtance of any Proteſtant Diſſenter, even in the late Reign, turning Papiſt.*

To which I Anſwer, That I could give ſeveral Inſtances of this kind, tho I ſhall not mention any, but hope the Non-Conformiſts will do us the juſtice, to acknowledge that the great reaſon why no more of theirs, and of our Communion were perverted, is, under God, to be aſcrib'd to the happy influence of the many excellent Diſcourſes Writ againſt the Papiſts, by the Epiſcopal Clergy in the late Times: For it is particularly obſervable, that amongſt the vaſt number of thoſe admirable Tracts, only two were Written by Diſſenters, one of which was by Mr. *H. Care*, and 'tis not certainly known what Communion he was of. But this is certain, that what ever cenſures might have been paſs'd heretofore on the Diſſenting Clergy, for being Trumpeters in State Tumults, and Seditions; they too nearly reſembl'd ſuch kind of Perſons in the Religious War of Diſputes, between Proteſtants and Papiſts, in the late Reign: For tho they made the greateſt noiſe, yet they did the leaſt Service; tho they ſounded to Battle, yet they were very little engag'd in the Action: And unleſs the Walls of *Rome*, like thoſe of *Jericho*, fall by the noiſe of the Trumpet, and not by the Force of the Aſſault, they will have no Conſiderable

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ſhare in the Honour of the Conqueſt; but if the moſt effectual way of Apprehending or Rooting out the Popiſh Robbers of our Churches be merely by raiſing the Hue and Cry, and not by a hot and cloſe Purſuit; I look upon our Diſſenting Brethren as having the beſt Weapons for this part of ſpiritual Warfare: And ſince the Writings of the Conforming Clergy have been of late ſo eminently ſerviceable in preſerving the main Body of the Proteſtants in theſe Kingdoms, from lapſing into Popery; the Vindicator had no occaſion to upbraid us with our unſucceſsfulneſs in drawing over Diſſenters to our Communion: for tho our endeavours in this Pious and Charitable undertaking, are not ſo uneffectual as he ſuggeſts, yet the reaſon why no greater Number of Nonconformiſts have of late been *Reconcil'd* to the Eſtabliſh'd Church, is mainly to be aſcrib'd to the unwearied Labours of the Diſſenting Preachers, in raiſing unreaſonable prejudices, and in fixing an Invincible Averſion in their Hearers to our Eccleſiaſtical Diſcipline and Conſtitutions: For tho they pretend to be the Greateſt promoters of Edification, yet 'tis undoubtedly true, that they have made it no ſmall part of their buſineſs to Widen thoſe Breaches in Gods Church, which they ſhould zealouſly have endeavour'd to Cloſe.

But tho the Nonconforming Preachers have been the chief, yet not the only Fomenters of the Diviſions among the Proteſtants in theſe Nations, which are indeed in a great meaſure imputable to the prodigious Licentiouſneſs, and the uneven Management of Affairs in a late Reign: The Diſſenters having perhaps juſt Occaſion, at ſome times, to deſpiſe the Government for its too eaſie Condeſcentions; and at other times to abhor its Rigour in too ſevere an Execution of the Laws againſt 'em: Whereas the Civil Magiſtrates Behaviour to his People, ſhould reſemble that of diſcreetly tender Parents to their Children; not indulging their Follies by an imprudent Fondneſs, nor puniſhing their Faults by too harſh a Correction, but by conſtantly keeping a ſtrict hand over 'em, which will prove the moſt effectual means of preventing, or reſtraining their Exorbitancies.

And truly the preſent ſtate in this Kingdom does ſeem in a more eſpecial manner to require the watchful Eye of the Government in obſerving, and a prudently ſtrict hand in managing, the Publick Affairs For tho the Vindicator tells us, that this preſent *Toleration can tempt none to leave Scotland*, yet I'me ſure it has not hindred many Thouſand Families from coming thence, and ſettling in this Nation within theſe Five Years; and 'tis obſervable, that the Diſſenting Miniſters among 'em, are all zealous for the *Covenant*, and 'tis not to be doubted but that the whole Body of the People (excepting ſome few Highlanders) are of the ſame Perſuaſion with thoſe Teachers: And all of 'em being lately come from a Kingdom where Epiſcopacy is aboliſhed, and Presbytery eſtabliſhed, and having ſolemnly ſworn to exterpate Prelacy; and their Averſion to our Eccleſiaſtical *Polity* being ſo deeply rooted in their Natures, and their Obligation to deſtroy it ſo ſtrongly inforc'd upon their Conſciences, there is great reaſon to fear, that when their *Power* and Numbers are increaſed, they will employ their Utmoſt Strength, and moſt Vigorous Endeavours to Overturn (now their hand is in) this Truly *Apoſtolical Government of the Eſtabliſhed Church*

Church: And therefore for the preſervation of the publick *Peace* and Safety of the Nation, 'tis adviſeable that we ſhould deal with their *Preachers* at their firſt coming over as 'tis uſually done with thoſe that come from a Countrey infeſted with the *Plague*: they ſhould all be oblig'd to perform their *Quarentine*, and undergo ſome *Religious Teſts*, and *Probations*, before they be publickly allow'd to Preach in their *Conventicles*.

Neither may the Civil Government of this Nation, be leſs reaſonably allarm'd with it's Danger from the *Cameronians*, who are lately Landed here, and dwell among us, and are not ſo inconſiderable in their Numbers as the Vindicator re-preſents 'em: For he tells us, *he could hear of few or none left in this Kingdom*: By which I perceive he is as great a ſtranger to the State of this part of *Ireland*, as he imagins me to be to the Publick Affairs of *Scotland*.

But the next miſtake, or rather diſingenuity he is guilty of, within a few lines after is of greater Conſequence and more Unpardonable; where he tells us that *the Avow'd deſigns of extirpating the Proteſtant Diſſenters, were declar'd in the many Sanguinary Laws paſs'd againſt 'em, both in* England *and* Scotland, and that there were *later Ones in* Scotland, *that made it Capital to be preſent at their Meetings*.

To which I Anſwer, That as I never heard of any, ſo I'm inform'd by ſome (that have reaſon *to know* this matter, *better than* the Vindicator) that there is not one Sanguinary Law in *England* againſt Proteſtant Diſſenters: And touching *Scotland*, I do not find that there was any Sanguinary Law enacted againſt Proteſtant Diſſenters in that Kingdom, except one, which was *Auguſt the Thirteenth* 1670. Wherein 'tis Declar'd, that whereas *Field Conventicles are the Rendezvous of Rebellion, and tend in a high meaſure to the Diſturbance of the publick Peace*; *He that ſhall Preach or Pray, in ſuch Field Meetings, ſhall be puniſh't with Death, and Confiſcation of Goods, and every perſon preſent at ſuch Field-Conventicles, ſhall be fin'd* toties quoties, *in the double of the reſpective Fines appointed for Houſe Conventicles. And that this Act was to continue in force only for three Years, unleſs his Majeſty think fit it ſhould continue longer*: By which 'tis obſervable.

Firſt, That the occaſion of making this Act was, becauſe *Field-Conventicles* were Rendezvouſes of *Rebellion*.

Secondly, That no Perſon was to be puniſhed with Death, but he that Preach'd or Pray'd in thoſe *Field Conventicles*. For

Thirdly, All others that were preſent at thoſe *Meetings*, had only a double Fine impos'd upon 'em. And

Fourthly, This Act was to continue in force but for three Years, unleſs the King (*viz.* King *Charles* the Second, who was Remarkable for his Clemency) ſhould continue it longer.

And now the Reader may take notice, that thoſe *many Sanguinary Laws*, which the Vindicator tells us, *were in force in England, againſt Proteſtant Diſſenters*, prove upon Enquiry, to be none at all: That the many *Sanguinary Laws* in *Scotland*, againſt 'em, are, as far as I can find, reduc'd to *One*: That the Law Declaring it *Capital to be preſent* at their Religious *Meetings*, extended only to *Field Conventicles*; and that the *avow'd Deſigns of Extirpating Proteſtant Diſſenters, were not form'd againſt the Hearers, but ſolely againſt them* that *Preached* or *Prayed* in thoſe *Seminaries of Rebellion*. So diſingenuous is the Vindicator, in ſaying that there were *many Sanguinary*

Laws in *Scotland, that made it Capital to be preſent at the Meetings of Proteſtant Diſſenters*, intimating thereby that every Perſon who was preſent at any of their *Religious Meetings*, was to be puniſh'd with *Death*.

And how deſtructive their Principles, as well as their Practices were to the Eſtabliſh't Church and Government, was plainly evidenc'd by the deſperate obſtinacy of theſe *Field Conventicle Rebels*, ſeveral of whom refus'd to *ſave their Lives at ſo dear a Rate* (as they call'd it) *as praying for the King*. And certainly thoſe that refuſe to give the Government (under which they Live) all reaſonable aſſurances of their Fidelity and Obedience, and will not ſolemnly Diſavow their Turbulent Principles, but ſtill retain their Inveterate prejudices, and pernitious Diſaffection to the Eſtabliſhed Church and State, cannot with any modeſty expect to be treated as ſincere and hearty Friends; but as declar'd and open Enemies to the laſting Peace and Settlement of the Nation.

And tho the Vindicator tells us, That *the Conformiſts, and the Diſſenters in* England *did now Converſe more ſociably, and Live more peaceably together, than when the Proteſtant Diſſenters were in danger of having their Perſons impriſoned, and their Goods diſtrained and ſold*: Yet this only manifeſts the undiſturb'd ſecurity which the Diſſenters there enjoy; but does not prove either their modeſt behaviour to the Government, or any grateful returns they have made to the Conformiſts for the Indulgence that is granted 'em: But on the contrary, I have been very credibly inform'd, ſince my writing the firſt Anſwer, That the Diſſenters in *England* were grown very inſolent on the news of the intended Diſſolution of the laſt Parliament, and that they reſolved (if poſſible) to neceſſitate the Government to make ſome larger Conceſſions in behalf of their Miniſters.

By this late inſtance of their reſtleſs tempers we may conclude, That they will (as their Circumſtances admit) imitate the Example of their Nonconforming Fathers in Queen *Elizabeths* Reign, of whom the Hiſtorian * gives account, That *firſt they began with tender and meek Petitions, proceeded to Admonitions, then to ſatyrical Remonſtrances, and at laſt, having taken an eſtimate of their ſtrength, durſt threaten, firſt the* Biſhops, *and then the* Queen *and* Parliament.

* *Iſaac Waltons Life of M. Hooker*

And now the Vindicator's method leads me to conſider the Replies he makes to my Anſwers; of the Arguments he produc'd in his firſt Paper, for the reaſonableneſs of granting an Irreſtrictive Indulgence to Proteſtant Diſſenters.

To the firſt of his Arguments, drawn from the *early Zeal of the Diſſenters* in behalf of *this Government* I return'd Anſwer, by enumerating ſeveral conſiderable Marks of Royal Favour, which the Nonconformiſts in this Kingdom have for theſe ſeveral years enjoyed as a Reward of their Services. To which he replies, that 'tis *reaſonable that the continuance of the ſame favour ſhould be ſecured to 'em by Law* Now to this the Anſwer is very eaſy; namely, That a *legal ſecurity of the ſame favour* is not deny'd 'em, if they be pleaſed to accept of it, with thoſe Clauſes and Reſtrictions that their equally deſerving Brethren do now enjoy it in *England*: And if they had as full an aſſurance of their own dutiful Obedience to the Government for the future, as they have reaſon to have an *entire confidence in His Majeſties juſtice and goodneſs*, they would not only *with gratitude* acknowledg the many ſignal Acts of *Royal Bounty*, but would alſo with

with a chearful thankfulneſs acquieſs in their preſent Indulgence. And whereas the Vindicator intimates that there are few of the *French Proteſtants, but if left to their liberty, would chooſe a Diſcipline, and Worſhip more conformable to their own, than ours.*

I Anſwer, Firſt, That ſuppoſing it were true that the *French Proteſtants* have a more *forward inclination* to the Communion of the Nonconformiſts, than to that of the Eſtabliſhed Church, it would not in the leaſt abate the force of my Argument: For the Queſtion between us, is not whether the *French Proteſtants* are more enclined to our way of *Religious Worſhip* than to that of the Diſſenters; but whether their generally declaring the Forms of our Communion lawful, and unanimouſly joining with us in the ſame Divine Offices, as they all did before the late Troubles, do not give them, tho Foreigners, a better Title to a legal Indulgence than thoſe of our own Country, who ſcandalouſly ſeparate from us; moſt of whom ſeverely cenſure our *Form of Worſhip* as unlawful, and many of 'em judg our Church Government to be Antichriſtian.

Secondly, The beſt way of paſſing a right Judgment on the Principles of any particular Church, is not by taking notice of the inconſiderate Words or Actions of ſome of the meaner ſort of the Laity, but by obſerving the ſolemn Declarations, and the conſtant practice of the Learned Clergie of that Communion. And therefore, that the Reader may the better know what Sentiments the French Proteſtant Church entertains of our Liturgy and Eccleſiaſtical Conſtitutions, as alſo what Cenſures ſhe paſſes on our Brethrens Separation from us; I ſhall deliver the Judgment of ſome of the moſt *eminent Divines* amongſt the *French Proteſtants*, out of their own Letters, written profeſſedly on this Subject about Fifteen Years ago: The firſt of which ſhall be that of Monſieur *Le Moyne*, Profeſſor of Divinity at *Leyden*, whoſe Words, according to the Engliſh Tranſlation are theſe, *viz.* " From whence does it come that ſome Engliſhmen " themſelves have ſo ill an opinion of her (*meaning the Church of England*) " at preſent, and divide raſhly from her as they do? Is not this to di- " vide from all the antient Churches, from all the Churches of the *Eaſt*, " from all the Proteſtant Churches, which have always had a very great " reſpect for the Purity of that of *England*. —— For my part, as much " inclin'd to Toleration as I am, I cannot for all this perſwade my ſelf, that " it ought to be allow'd to thoſe that have ſo little of it for other Men; " and who, if they were Maſters, would certainly give but bad Quar- " ter to thoſe that depended upon them. I look upon theſe Men as di- " ſturbers of the State and Church, and who are doubtleſly animated by " a Spirit of Sedition. Nay, I can ſcarce believe that they are ſuch as " they ſay they are; and I ſhould be ſomething afraid that very dange- " rous Enemies might be hid under colour of theſe Teachers. Societies " compoſed of ſuch Perſons would be extreme dangerous; and they could " not be ſuffer'd without opening the Gate to Diſorder, and advancing " towards ones own Ruin. There are ſome of theſe that are compoſed " of more reaſonable Men, but I could wiſh they were reaſonable enough " not to ſeparate from thoſe, of which the *Church of England* is com- " poſed. —— For, to ſpeak the truth, I do not ſee that their Meetings " are of any great uſe, or that one may be more comforted there, than " in the Epiſcopal Churches. When I was at *London*, almoſt Five Years " ago, I went to ſeveral of their private Aſſemblies, to ſee what way

" they

" they took for the Inſtruction of the People, and the Preaching of the " Word of God; but I profeſs I was not at all Edified by it.———

The ſecond Extract I ſhall produce, is taken out of a Letter of Monſieur *De L'Angle*, one of the Proteſtant Miniſters of *Charenton* near *Paris*, and is as follows, *viz.* " That which you tell me of Writings which are at " this time publiſhed, to make Men believe that *communion* with the " *Church of England* is unlawful, *&c.* ſeems to me, a thing ſo unreaſon- " able in it ſelf, and ſo very unreaſonable now, that I ſhould ſcarce be- " lieve it, if it were not atteſted by a perſon of your merit, and conſide- " ration.——— The way which I uſed two years ago, when I was in " *England*, in frequenting your *Aſſemblies*, and Preaching too in a Con- " gregation that is under the Juriſdiction of the *Church of England*, ſuf- " ficiently ſhews that I am very far from believing that her Communion " is unlawful. And this alſo proves very evidently, that my Opinion in " this matter is the ſame that is holden by our Churches; becauſe it is not " imaginable that I would, without any neceſſity have done a thing " which would have drawn the diſpleaſure of my Brethren upon me, and " which at my return would have expoſed my ſelf to be blamed, if " not to be cenſured by them.——— I would to God, that all the mi- " ſtaken Chriſtians that are in the World would receive your Reforma- " tion; I would with all my heart ſpend all the blood I have, to procure " them ſo great a good. And I am ſure with what an exceeding Joy our " Churches would enter into their Communion, if being pure in their " opinions for Doctrin, they differ'd no more from us than by Surplices, " and innocent Ceremonies; and ſome diverſity of Orders in the Go- " vernment of the Church.——— It is without doubt the duty of all " the Reform'd of your Realm to keep themſelves inſeparably United to " the Church: And thoſe that do not this, upon pretence that they " ſhould deſire more ſimplicity in their Ceremonies, and leſs of inequality " among the Miniſters, do certainly commit a very great ſin.———

The 3d Perſon whoſe ſenſe I ſhall give concerning the ſeparating of the *Engliſh Proteſtants* from the Eſtabliſh'd Church, is that of Monſieur *Claude*, Collegue with Monſieur *de L'Angle*, in the Church of *Charenton*: in theſe words *viz.* " We do not believe that a ſingle Difference of Go- " vernment or Diſcipline, nor even a Difference of Ceremonies, [innocent in " their own Nature, is a ſufficient occaſion to break the ſacred Bond of " Communion.——— The ſame reaſon which makes them deſire the " Independency of the Flocks, may be likewiſe employ'd to Eſtabliſh the " Independency of the Perſons in every Flock: For a Flock has no more " right to deſire to be Independent upon other Flocks, than a Perſon " might have to deſire to be Independent upon other Perſons. But this " would be to bring all Diſcipline to nothing, to throw the Church, as " much as in us lies, into a horrible Confuſion, and to expoſe the Heri- " tage of the Lord to the Reproach of its Adverſaries. But to imagine " that we cannot with a good Conſcience be preſent at Aſſemblies, but only " when we do fully and generally approve of all things in them, is cer- " tainly not to know neither the uſe of Charity, nor the Laws of Chriſti- " an Society. This Principle would overturn all Churches; for I cannot " tell whether there be any, whoſe Government, Diſcipline, outward " Form, Uſages and Practices be of ſuch perfection, that there is nothing " at all in them to blame; and however it be, as the judgments of Men

" are

" are very different, this would be to open the Gate to continual Separa
" tions, and to aboliſh all Aſſemblies. It is therefore certain, that Con-
" ſcience does not oblige us to withdraw from the Aſſemblies, but on the
" contrary, it obliges us to joyn with them, when the things that offend
" us are Tolerable, and do not hinder the Salutary efficacy of the Word,
" of the Divine Worſhip, and of the Sacraments. 'Tis the favour of this
" Charitable patience that juſtifies our being preſent at thoſe things, which
" we do not perfectly approve. See what St. *Paul* ſays, to the *Phillip-*
" *pians*, Chap. 3. *If in any thing ye be otherwiſe minded, God ſhall reveal*
" *even this unto you Nevertheleſs, whereto we have already attain'd, let us*
" *walk by the ſame Rule, let us mind the ſame thing.* This is very far from
" ſaying, as ſoon as ye have the leaſt contrary ſentiments; Separate your
" ſelves, Conſcience will not allow you to remain together. ——— What
" deadly effects would not ſuch a Separation produce if it were Eſtabliſh't
" amongſt you? As the diſpoſitions of Men are, one ſhould quickly ſee
" to ſpring from hence a difference of Intereſts, of Parties, of Opinions,
" even in reſpect of the civil Society, mutual Hatred, and all the other ſad
" Conſciences which a Diviſion not temper'd with Charity, do's naturally
" produce. The Queſtion here is not about the *eſſe* or the *bene eſſe*, but only
" about the *melius eſſe* that they diſpute with you, and this being ſo, Ju-
" ſtice, Charity, the Love of Peace, Prudence and Zeal for Religion in
" General, will never allow that they ſhould Divide themſelves from
" you. ———

To his third Reply, wherein he tells us, That 'tis fit the Diſſenters ſhould have *a fuller ſecurity granted 'em than the Papiſts*; becaule *'tis reaſonable that ſome difference ſhould be made between thoſe that deſerve well and thoſe that deſerve ill of the Government.*

I Anſwer, That 'tis unqueſtionably true, that there ought to be a very conſiderable diſtinction in the treatment of perſons in ſo different, or rather in ſo contrary circumſtances as thoſe whom the Vindicator mentions; but ſtill this Rule ought to be underſtood with this ſuppoſition, *viz.* That the diſpenſing of thoſe Favours be in the free choice and election of the Government; for 'tis no reflection on the juſtice or kindneſs of the Civil Parent, if by the preſſure of ſome Unfortunate Occurrences he be forced unavoidably to a Conceſſion of ſuch favourable and advantageous conditions to an Enemy, which if he was left to the freedom of his own Will, neither his Fatherly kindneſs would incline him, nor his Prudence permit him to allow to ſome, even of his own Children.

To his fourth Reply, *viz.* That the Diſſenters do *not think a general Declaration of Tenderneſs a ſufficient ſecurity from future Perſecution.*

I Anſwer, That they have far leſs reaſon to be jealous of the kindneſs of the Government to 'em, *on any State turn*, than we have to be apprehenſive of the change of their Behaviour on the granting 'em a free and irreſpective Indulgence; and if ever we ſhould follow the Wiſe Man's Advice in *Remembring to Diſtruſt*, it ſhould be when we are treating with perſons whom by former Experience we have found to be Men of uncertain Meaſures, and unſteady Tempers; and we know not what *Changes* ſome ſudden *Turns* of publick *Affairs* might poſſibly *make in the Paſſions and Intereſts of* ſuch *Men, and therefore, tho the Vindicator cannot but apprehend a legal* and irreſtrictive *Liberty more deſirable and ſatisfying to Diſſenters*; yet I preſume all prudent and unbias'd perſons will agree in

udging a limited Indulgence to be both more proper for the Nonconformiſts themſelves, and far more conducive to the eſtabliſhment of the publick Peace, and for the ſecurity of the Government both of Church and State: And none ever blamed the quiet *Chineſes*, who having had ſo frequent, and ſo fatal experience of the Incurſions of the Tartars, built a Wall on their Frontiers to defend 'em from the violent incroachments of their envious and unpeaceable Neighbours.

And now at length the Vindicator being ſenſible of the inſufficiency of his Replies to my Anſwer, endeavours to Support the weakneſs of 'em by having Recourſe to a pretended *Memorial of the Affairs of the Church of Scotland ſince the Revolution*; for being hunted out of his *Cover of Arguments*, he thinks fit to take *Soil*, in *matter of Fact*. He therefore preſents us with a Letter, which he petends to have receiv'd from a Friend, who, as he tells us *has good ground to underſtand the Affairs of that Kingdom better than the Anſwerer*; but what advantage ſoever the writer of that account may poſſibly have of the Anſwerer, in his knowledg of thoſe late remarkable Tranſactions there, I am fully perſwaded he does not underſtand them better then the Vindicator, for the ſtile of the Letter does clearly diſcover him to be the Author of it and plainly ſhews, that it was writ from *himſelf* to *himſelf*. And beſides, the pretended Narrative of thoſe publick Affairs has ſo many Marks of his peculiar Genious in ſetting things in a falſe Light as are eaſily diſtinguiſhable from thoſe of other Men.

And firſt, concerning the particulars of this Letter, I ſhall obſerve, that the general Reflection which he Caſts on the whole Body of the Scotch Biſhops, for Expreſſing *their utmoſt abhorrence of His Majeſties Deſcent* into *England*, *their Unanimous Deſerting the Convention of Scotland*, would in all probability, if it had been true, have occaſion'd ſome publick and ſevere Remark to be paſſed upon them, and would have been inſiſted on as the moſt plauſible, if not the greateſt Reaſon for the Exterpation of Epiſcopacy: wheras in the Act for Aboliſhing Prelacy in that Kingdom, there is not the leaſt cenſure paſſed on any of the Biſhops, either on account of any misbecoming Actions of their Lives, or of any unpeaceable Turbulency of their Principles in Relation to the Civil Government.

And it can't but appear very hard, that ſo many worthy perſons ſhould be made the Inſtances of ſo remarkable a ſeverity, for no other reaſon; but for the Eminency of their Stations, and the Principles of their Religion.

But Secondly, Becauſe the Vindicator ſo *confidently aſſerts, That there is not ſo much as One ſingle Man of the Epiſcopal Clergy in* Scotland *who were in the poſſeſſion of the Churches, and publick Livings when King* James, *Abdicated and Forfeited, who has been ſince King* William's *Acceſſion to the Throne thruſt out for any other Crime, than either firſt, For not Reading the Proclamation whereby King* William *and Queen* Mary *were declared King & Queen; or* 2*dly. For their not Praying for their Majeſties; or* 3*dly. For not Swearing the Oath of Allegiance and Aſſurance; or* 4*thly. For Immoralities as the Church of* England *as truly diſallows as Presbyterians.* I ſhall produce a remarkable inſtance to the Contrary in an Epiſcopal Clergy-man of *Scotland* who is now in this City; The Clergy-mans Name is Mr. *Samuel Mowat*, of the Dioceſs of *Glaſcow*, who was in the poſſeſſion of his Living of *Crawford John*, after King *William*'s and Queen *Mary*'s acceſſion

acceſſion to the Throne, and Read the Proclamation whereby King *William* and Queen *Mary* were declared King and Queen, publiſhed by the Council of *Scotland*, *April* 13. 1689. by the appointment of the General Aſſembly. And ſecondly, He publickly Pray'd for Their Majeſties. And thirdly, Took the Oath of Allegiance, and Subſcribed the Aſſurance before the Council in *Scotland*, which was all that was required of him by the Council. Neither fourthly, were there any Immoralities laid to his charge; and moreover declared his willingneſs to ſubmit to the Presbyterian Government, according to His Majeſties *Formula*: For the truth of all which he appeals to the Books of the Councel and the Books of the Treaſury of *Scotland* where theſe things are recorded; yet Notwithſtanding all theſe Quallifications, when the ſaid Mr. *Mowat* made his Application to the Presbyteries of *Lanerke* and *Hamilton*, in order to be Reſtored to his former Living (out of which he had been violently turn'd by the Rabble) he was rejected by them, becauſe he would not Renounce the Epiſcopal Government, and declare his Unfeigned Sorrow for his ſubmitting to it heretofore. By which we may percieve that what the Vindicator, or his Friend, has told us concerning the Terms on which the Epiſcopal Clergy of *Scotland* may be continued in their Livings, is far more *confidently than truly aſſerted.*

And Mr. *Mowat* does further declare, that he was ſo far from *prejudicing* the Presbyterians *againſt him* that he protected 'em, and interpos'd his intereſt in King *Charles* the Second's time to preſerve 'em from any ſevere uſage, on account of their Nonconformity to the then Eſtabliſhed Government of the Church; and yet notwithſtanding all the good Offices he had done the Presbyterians, he, and his Wife, and Four ſmall Children, were violently turned out of his Houſe, in a very ſtormy day, and forced to take ſhelter in a Barn, but durſt not return to his Houſe, or live in his Pariſh for fear of the Rabble, but went and lived privately in *Dunfreze*, where the Rabble took a *Common-Prayer Book* (which ſome Epiſcopal Miniſters were privately reading together) and put it on a Pole and burnt it publickly.

Thirdly, The Vindicators Friend further tells us, That *ſo far are they in* Scotland *from exerciſing Severities againſt Men for their being Epiſcopal in their Judgment, that a great part of the Miniſters of that Kingdom, who enjoyed not only the Protection of the Government, but the free and publick exerciſe of their Miniſtry, together with the legally eſtabliſhed Maintenance before the Firſt of* September *laſt, were, or profeſſed to be of the Epiſcopal Perſwaſion, and had not all that time ſo much as taken the Oath of Allegiance to His Majeſty; and yet of theſe no more is required for their continuance in their Pariſhes, than that they take the ſaid Oath of Allegiance and Aſſurance, and that they behave themſelves worthily in Doctrine, Life, and Converſation, as appears by the Act of Parliament paſt the 16th of* July 1695.

Now before I return a diſtinct Anſwer to theſe ſeveral particulars, I cannot forbear moſt ſeriouſly to declare my wonder and aſtoniſhment at thoſe who pretending to be more than ordinarily ſtrict & holy Miniſters of Jeſus Chriſt, and the moſt faithful & obedient Servants of the God of Truth, can allow themſelves the liberty of wilfully miſrepreſenting the moſt notorious Matters of Fact, and the plaineſt ſtate of Publick Affairs, by deſignedly caſting their ſence into ſuch Phraſes as may impreſs on the unwary Readers Mind ſuch a meaning of 'em as is flatly contrary to the Truth

of

of things, and the certain knowledg of the Writer. Now that the Vindicator is most scandalously guilty of this *disingenuous* way of writing will more fully appear by a distinct consideration of his Words that I have last recited.

For first, Tho 'tis very true that a great part of the Episcopal Clergy in *Scotland* have enjoyed the free Exercise of their Religion, and have had the quiet possession of their Parishes ever since the late Revolution; and for these several Years last past had neither taken the Oath of Allegiance to His Majesty, nor made any Submission to the Presbyterian Judicatories, yet I may justly deny any one of these to be true, in the sence that the Vindicator would impose them on the Reader; for 'tis evident that these Remarkable Instances of a seeming Favour, which the Episcopal Clergy in *Scotland* have for some time enjoyed, he produces as Arguments of the Moderation of the Presbyterian Government there; whereas in truth these were nothing else but the effects of the weakness of that party, for that great part of the Episcopal Clergy in *Scotland*, which the Vindicator mentioned, as having so long continued undisturb'd in the exercise of their Religion, and the enjoyment of their Benefices, are most espetially, if not solely, the Ministers that live on the North side of the River *Tay* which is known to be little less than half of that Kingdom; and where 'tis very remarkable that there are (as I am very credibly informed) about Eleven Persons of the Episcopel perswasion for One Presbyterian, and it must be allowed as a most Notable Proof of the Vindicator's *ingenuous* temper in extolling the Lenity of the Presbyterian in the *West*, for the granting to those of the Episcopal perswasion in the *North* a free exercise of their Religion, which they wanted sufficient power to suppress; and in permitting the Ministers quietly to enjoy their Benefices, where they had no Rabble on their side to dispossess 'em; and in not imposing an humble Submission to the Presbytery on those who were very considerable in their Number, and universally devoted to the Episcopal Government; by all which we may perceive, that it was not the special Indulgence of the Presbyterians in the *West*, but the formidable force of the Episcopal party in the *North* that secured the Ministers there in the undisturbed possession of their Livings, and exempted them from the grievous Impositions of the Kirk.

But secondly, As every *odinary* Reader must observe that the Vindicator, or his Friend, makes mention of an Act of Parliament in *Scotland* passed the 16*th*. of *July* last, in favour of the Episcopal Clergy of that Kingdom, so every *thinking* Reader must conclude, that if there had been any other Acts of Parliament of the like nature passed since the Revolution, the Vindicator would undoubtedly have produced 'em, and therefore since he produces but one single publick Act of Grace to those of the Episcopal persuasion in that Kingdom, and that too of so late a date as *July* last, 'tis left to every prudent and impartial Reader to consider what sort of Usage the Episcopal Ministers have had for these last Five Years, not only from the unparallel'd rage of a Barbarous Rabble, but also from the intemperate zeal of their bitter and bigotted Enemies in Authority.

Nay thirdly, This very Act of Parliament which the Vindicators Friend seems so much boast to of, and thinks himself so happy in having in his Custody, and does so much depend on undeniably to demonstrate

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the Lenity of the Presbyterian Government in *Scotland*, has considerable Marks in it of the great hardships the Episcopal Clergy have been under heretofore, as also plain Evidences of the Continuance of many Severities against them for the future: For having that Act of Parliament by me, which he refers to in his Letter, I observe first, That the Favour granted by it, is onely to *those Ministers that were at the time of his Majesties happy Accession to the Crown, and have since Continued actual Ministers in particular Parishes*; By which 'tis evident there is no provision made for those that were violently dispossest of their Livings by the Rabble, tho they should take the Oath of Allegiance, and Subscribe the Assurance, which I hope the Vindicator himself will acknowledg to be severe; for he having own'd, That the barbarous treatment of the Episcopal Ministers, by the *Western Rabble, was an Illegal violence, which none can excuse*. The Argument he makes of to Justify the Government there, for not imploying their authority in quelling those illegal violences, was, because their *Circumstances were* such that *they might have hazarded the overturning the whole Revolution, by immediately resettling 'em in their Parishes*; so that according to the Vindicator himself, as soon as the violent ferment of popular Rage was abated, and the present new model of the Church establish'd, those Ministers who had been barbarously abus'd should have been quietly reset'l'd in their Parishes by the authority of the Government; but they were so far from receiving this Ordinary Mark of Publick Favour, that these were not allow'd the Liberty to perform the Offices of their Function in their Parishes, on the same Conditions with those of their Episcopal Brethren who had still continu'd on their Cures.

And Secondly, Those Ministers also are excluded by that Act, who are under *any Sentence of Deposition or Deprivation past against them*; (and how many those are is not easily known) and are now unqualify'd for any Ecclesiastical Benefices, tho they should apply themselves to the present Church Government for Admission, and perform all the conditions that are requir'd of others.

Fourthly, That the severities in *Scotland*, since the Revolution, against the Episcopal Clergy, have been more than ordinary, may be clearly demonstrated by an Act of Parliament passed *June* the *12th.* 1693. whereby it is Enacted, That *no Person be Admitted, or Continued to be a Minister, or Preacher, within the Church of* Scotland, *unless he own the Presbyterian Government to be the only Church Government of that Church; that he will submit thereunto, and Concur therewith, and never endeavour directly or indirectly, the prejudice or Subversion thereof.* Now from hence we may take an Estimate of the truth of what the Vindicator tells us, *viz.* That in *Scotland, they are far from exercizing Severities against men for their being Episcopal in their Judgment*; for I presume all rational, and indifferent persons will be fully convinc'd that the Episcopal Clergy of *Scotland* are very far from being favourably treated by this Act; tho perhaps the Vindicator may be of so rigorous a temper, and of so wild an opinion, as to believe that no Ministers of the Episcopal perswasion can be harshly dealt withall, and that the Depriving them of those Benefices which they were formerly possess'd of, and the Declaring them uncapable of Enjoying 'em for the future is no hardship, or Severity at all.

Secondly, 'Tis order'd in this Act, that *Uniformity of Worſhip and Adminiſtration of all publick Ordinances within the Church of* Scotland *ſhould be obſerv'd and Subſcribed by all Miniſters, and Preachers, not only as it is at preſent perform'd but as it ſhall hereafter be declar'd by the authority of the ſame.* Now if it be deſervedly counted unreaſonable for the Papiſts to oblige the members of their Communion to *Implicit Faith,* and to *believe as the Church believes,* it muſt alſo ſeem very ſtrange, for the Presbytery of *Scotland* to Impoſe an *Implicit Obedience* on all thoſe that ſhall be Admitted, or Continu'd Miniſters or Preachers in their Communion, and to require their ſolemn Engagement to *Obſerve that Uniformity* of Worſhip which the Church does now, or ſhall hereafter order to be *Obſerv'd.* And methinks this new Mode of promiſing, does nearly reſemble the old way of ſweating to *et cætera's.*

Upon the humble Repreſentation of theſe and other Grievances to his Majeſty which the Epiſcopal Clergy lay under in *Scotland,* his Majeſty was pleas'd to write ſuch a Letter in their favour to the Government in that Kingdom, as gave Riſe to the forming of the Bill that paſs'd the *16th* of *July* laſt, whereby the Act of *July* the *12th.* 1693, was in part repeal'd in favour of ſome perſons only, whoſe more than ordinary Circumſtances gain'd them an Exemption from the ſeverity of that Law. Notwithſtanding which it is obſervable they paſs'd a very ſevere Act the *5th* of *July* 1695. againſt the Epiſcopal Clergy under the name of Intruders, by whom were Chiefly meant thoſe Epiſcopal Miniſters who being thruſt by the Rabble from their Churches, had repoſſeſs'd themſelves of them, when the popular Fury was abated. And by this Act 'tis Declar'd firſt, that ſuch *Intruſion into Pariſhes without an orderly Call from the Heretors, and Legal Admiſſion from the Presbytery, was of dangerous conſequence, and tending to perpetuate Schiſm.* Secondly thoſe *perſons that have thus Intruded are Declar'd uncapable of any Church or Stipend within the Kingdom for the ſpace of Seaven years.* Thirdly, *Sheriffs, Stewards, &c. are requir'd to remove all thoſe that ſhall hereafter Intrude into Churches.* Fourthly, *Letters of Horning and Caption are order'd againſt 'em to Compel the Intruders upon Ten days warning to remove from their Churches.* And fifthly, *they are commanded to cauſe thoſe Miniſters to ceaſe from exercizing any Miniſterial Acts within the ſaid Pariſhes into which they ſhall hereafter Intrude.* And ſixthly, *the Privy Council are to take effectual Courſe to hinder thoſe Miniſters that are, or ſhall be hereafter depos'd by Judicatories of the preſent eſtabliſht Church from Preaching or Exercizing any Act of their Miniſterial Function.*

And therefore we may undoubtedly conclude, that the reaſon of the Vindicator's not *publiſhing* the *Act of Parliament of Scotland paſſed the the 16th of* July *laſt,* was not the Inconvenience of delaying his Reply to my Anſwer (as is alleged to the Letter) but a juſt Apprehenſion *of ſeting Matters* in a true Light, and of expoſing too plainly his Groſs and Wilful Miſrepreſentations of the preſent ſtate of that Kingdom.

Now by all the foregoing Remarks I have made on the Vindicator's Letter, every intelligent and impartial Reader may eaſily judg what great reaſon he had ſo Triumphantly to ſay that *in this Reſolution, Scotland has ſet thoſe of the Eſtabliſhed Church a very commendable example of moderation which if they will once come up to, and equall the Diſſenters, will give 'em leave to cenſure any thing that may yet ſeem too hard in their Conſtitution.*

I muſt indeed acknowledge that we cannot boaſt of our *coming up to and equalling the example* which the preſent Presbyterian Government in *Scotland has ſet us*; for.

1ſt. Our *Moderation* to Diſſenters has not expreſſed it ſelf in the raiſing of the Rabble againſt 'em, much leſs in returning them publick and ſolemn thanks for the greatneſs of their Zeal.

Nor 2dly. has our Church of *England* Parliament in this Kingdom declared that the Nonconformiſt Miniſters in *exerciſing any part of their Miniſterial* Function *have offerd a high Contempt of the Law, as tending to perpetuate Schiſm and of dangerous Conſequence.*

Nor 3dly. has their *Commendable example* influenc'd us to make an *Act of Parliament in* 1695. againſt Nonconforming Miniſters as *Intruders* (tho they be really ſo) into our Pariſhes.

Nor 4thly. have we forbid any of 'em whom the Calamity of the late times had driven away; to return and perform any Miniſterial Acts in the places where they formerly held their Conventicles, for want of *a Legal Call.*

Nor 5thly. have we by any Act of Parliament Authorized and required the Mayor of Corporations, and Juſtices of the Peace, as in *Scotland* they have orderd their Stuarts, Sheriffs, Bailzyes of Balzuries, *&c.* to *remove all thoſe that ſhall hereafter intrude*, nor recommended the Removal of thoſe that *have already intruded, to the Lords of the Privy Council.*

Nor 6thly. *Are we come up to, and equal'd their Example in Ordaining Letters of Horning and Caption, Viz.* in iſſuing Writs of Rebellion and Capias's, againſt Diſſenting Miniſters, in order to the *Compelling 'em to remove out of* the Pariſhes, where they Live, and making *'em deſiſt and Ceaſe from exerciſing any Miniſterial Acts.*

Theſe are ſome of the many Inſtances of the *Moderation* of the preſent Church Government in *Scotland*, towards thoſe of the *Epiſcopal perſwaſion*, which I preſume the Vindicator on ſecond thoughts will not be ſo fond of as to judg 'em fit Patterns for us to imitate, much leſs *to equal and come up to*; but yet 'tis highly probable that if ſuch a Revolution of Church Affairs ſhould happen in this Kingdom, as we have lately ſeen in *Scotland*, the Vindicator and his Adherents would be eaſily inclined to believe the practice of their Presbyterian Brethren there a very conſiderable Example for them to follow here, and would then be very fully perſuaded that the Epiſcopal Clergy in *exerciſing the Acts of their Miniſterial Function* were guilty of dangerous Schiſm, and would therefore think themſelves indiſpenſably obliged to take *ſome effectual courſe* to make 'em *deſiſt and ceaſe from exerciſing any Miniſterial Acts*, and would judg it a commendable inſtance of their Zeal to order *Writts of Rebellion* and *Capias's* to be iſſued out againſt all thoſe that ſhould preſume to keep any ſeparate Congregations. And indeed there is little reaſon to doubt but that the Diſſenters here would, if their Power was as great, and their Numbers were as conſiderable as thoſe of their Brethren in *Scotland, equal and come up* to the lenity and *moderation* that is ſet 'em by the Presbyterian Government there; not only in removing the Epiſcopal Clergy from their Pariſhes by Letters of Horning and Caption, but alſo in depriving others of the Epiſcopal perſuaſion of their Civil Offices by the impoſition of New Teſts: for not only the Miniſters of Pariſhes, but the Maſters of Schools, and the

the Profeſſors in the Colleges of *Scotland* have felt the Rigour of the Presbyterian Viſitations, as is evident by the *Inquiſition* that was lately practiſed againſt the Profeſſors of the Colledge of *Edinburgh* in *Auguſt* and *September* 1690, according to an Act paſſed the 4*th.* of *July* 1690, by which it is ordered, That *no Miniſter, or Profeſſor in any Colledge or School, ſhall be allowed to continue in the exerciſe of his Function, but ſuch as do acknowledg and profeſs, and ſhall ſubſcribe the Confeſſion of Faith rattified by this preſent Parliament, ——— and ſubmitting to the Government of the Church now ſettled by Law.* ———

And 'tis obſervable, firſt, That in the management of this Inquiſition, *all the Leidges were warned and ſummoned to come in, and make what Objections they could againſt the Maſters.*

Secondly, That the Commiſſioners of the Univerſities did plainly declare, with what tenderneſs and *moderation* the Profeſſors might expect to be treated by 'em, by their calling all *Epiſcopal* Men by the name of *Malignants.*

Thirdly, 'Tis obſervable, That when it was enquired of ſome of the Commiſſioners whether by that part of the Teſt which requires *to ſubmit to Presbytery* were meant only *a quiet and peaceable living under that Government, or if it imported any thing farther:* It was anſwered, that *by that* clauſe of the *Teſt* was alſo meant, *That every Maſter ſhould thereby declare the Presbyterian Government to be preferrable to any other whatſoever, and the only Government left by Chriſt and his Apoſtles in the Church, and warranted by the Scripture.*

Now by theſe, without making any more Obſervations, every rational and indifferent perſon may perceive by what ſpirit the Commiſſioners were acted, and what iſſue the Profeſſors, Dr. *Monro* and Dr. *Strachan* might have expected of their Tryal before 'em.

And now, tho I have juſt occaſion to make further Reflections on the unfair repreſentation that has been made by the Vindicator, or his Friend, of the ſtate of *Scotland* ſince the Revolution, yet I ſhall rather chooſe to end the account I have now given of the Affairs of that Kingdom with a juſt commendation of the *ingenuous temper of the General Aſſembly* there, declared in their Act *for a ſolemn National Faſt and Humiliation, with the Cauſes thereof,* at *Edinburgh November the* 12*th.* 1690. in which we have theſe remarkable words, *viz. Tho the Lord has put a ſtop to the courſe of Defection, and of his great mercy given us ſome reviving from our Bondage, yet we have ſad cauſe to regrate and bemoan that few have a due ſence of our Mercy,* ——— *few walk as becometh the Goſpel, and imitate our holy Lord in Humility, Meekneſs, Charity towards Men; there is even until now a great want of Piety tomards God, and Love towards Men,* (viz. as I preſume thoſe of the Epiſcopal perſwaſion) *with a woful ſelfiſhneſs, every one ſeeking their own things, few the things of Chriſt, or the publick good, or one anothers welfare. And finally, the moſt part more ready to cenſure the Sins of others, than to repent of their own.*

God grant, that as they have been very ingenuous in acknowledging their grievous Offences, particularly againſt their Neighbours, ſo they may be very ſincere in repenting of 'em.

And now the Vindicator's Method leads me to conſider the remaining part of his Replyes to my former Anſwer. For having given him ſeveral Material Reaſons why ſome Conformiſts may be unwilling to grant the

Diſſenters

Diſſenters a *Legal Toleration*, the Vindicator replyes, that *there is no ſuch ſatisfying mark of tenderneſs to 'em as this Legal ſecurity, and that 'tis hard to forbear ſome jealouſy of thoſe that will ſtill hold a ſevere laſh in their hand.*

To which I anſwer, that thoſe Gently Penal Laws which he is pleaſed to term a *ſevere Laſh* are not deſigned as the Inſtruments of an Unreaſonable Correction, but as the Neceſſary Means of keeping ſuch Children as are of a Froward and Ungovernable temper within the Bounds of a due Subjection and therefore it ought not to be eſteemed an Unkind Severity, but a Prudent tenderneſs in a Parent to deny 'em ſuch Indulgences, as in all probability will be abuſed to the diveſting him of his Paternal Authority, and to the encouraging them to a total withdrawing of their fillial duty and obedience for the future.

The next exception that he makes, is at my mentioning the *Miſdemeanours* of the Diſſenters which I would *have in the power of the Government to repreſs*; by which he ſeems to ſuſpect (but without any ground) that I meant *matters of meer Nonconformity*, but withall tells us, that if I *meant any other miſdemeanors, a Legal Indulgence would not diſable the Civil Magiſtrate from repreſſing them.*

The Anſwer to which is very obvious; that tho a Legal Indulgence would not wholly *diſable*, yet would in ſome degree weaken the Hands of the Governor, and beſides, ſince the main deſign of all Government is Obedience, and not Puniſhment, it becomes the wiſdom of every Governor to take ſuch meaſures as may rather *prevent* than *repreſs* the Exorbitancies of the Subject.

His Reply to my Anſwer to his laſt Argument on the firſt head, refers to the late and preſent circumſtances of the Epiſcopal Clergy in *Scotland*, and tells us, that *no Proteſtants are perſecuted* in that Kingdom, *on the account of Religion, either by the Civil or the Eccleſiaſtical Government, and doubts not but that by this time I am ſatisfied what Reply may be given to the Queſtion I propounded, viz.* Whether *there were any Law to Cover the Epiſcopal Clergy in* Scotland.

Now to this I preſume I have given a full Anſwer in the preceding account of the Church Affairs in that Kingdom out of ſeveral Acts of Parliament that were paſſed there ſince the Revolution: by which the Reader may be inclined to think that the Vindicator does rather take the liberty of a Traveller come lately from a far Country, than to act the part of an impartial Relater of affairs tranſacted in a neighbouring Nation; and ſurely there is none of ſo little Intelligence, or of ſo great Credulity in this Kingdom but can certainly know what circumſtances the Epiſcopal Clergy muſt be in, where the very Order of Epiſcopacy it ſelf has been ſo lately, and ſo forcibly extirpated.

In reference to the ſecond thing deſired by the Diſſenters, viz. that *there be no ſuch Clauſes to the Bill of Indulgence as may diſable 'em from ſerving the King and their Country.* I obſerve that this is the very Argument the Papiſts made uſe in the late Reign for taking off the Penal Laws and Teſt, and the deſign of the Diſſenters now is the ſame with that of the Papiſts then, *viz.* not only to capacitate themſelves for all Employments of Honour, Truſt, and Profit, but alſo to exclude all others of a different perſwaſion for having a ſhare in any, unleſs perhaps in mean and unprofitable Offices. We freely acknowledg that the late ſervices of the Diſſenters did deſerve publick Favour; and I hope they will not deny but

 that

that they have received it in many conſiderable inſtances; and I am glad that the Vindicator aſſures us, in their name, that *they do not ſeek any new Privileds, but only are unwilling to have a new Yoke put upon 'em.* I do not know indeed of any deſign that the Conformiſts have, either of depriving the Diſſenters of their preſent Liberties, or of impoſing on 'em a New Yoke; but if they deſire an acceſſion of New Favours, I think we may juſtly expect a further ſecurity of our Legal Eſtabliſhment, that the advances of the publick Safety may be ſuitable to the increaſe of their Priviledges; for 'tis not reaſonable that we ſhould either pull down or weaken any part of our Church to furniſh them with Materials to build or ſtrengthen theirs.

To what the Vindicator further urges, That *if a thouſand Men have ten or twenty thouſand Enemies to ſecure themſelves againſt, 'tis againſt their intereſt to divide their ſtrength by diſabling three hundred of them from being imployed in any publick Poſt for their common defence.* I anſwer, That if theſe thouſand Men, as they plauſibly agree in one common name, were as heartily united in their affections, and if the three hundred of the thouſand that ſeem to be of the ſame party had as great a kindneſs to the remaining ſeven hundred of their Allies, as they have an averſion to the twenty thouſand of their Enemies, I ſhould then agree that the diſabling of the three hundred were not only an unreaſonable weakning of our Confederate Forces, but a ſhameful betraying of our Common Cauſe: But where we have good reaſon to believe that the three hundred Men will with all ſecret Induſtry endeavour more to promote the Intereſts of their own diſtinct party than to provide for the ſecurity of the main body, if while they deſire Arms to aſſiſt us in keeping a Conquered Enemy in a due ſubjection, there be violent preſumptions to perſuade us that they will make uſe of their power to the ſubduing of *their Friends*; in ſuch a caſe as this I think they have not ſo great reaſon to complain of our Unkindneſs to them, or to accuſe us of our neglect of the Common Intereſt, as we have to ſuſpect their Unfaithfulneſs to Us, and their preferring their own ſeparate deſigns to the publick Good.

Now ſince it cannot be denied that there is a dayly acceſſion from a neighbouring Country of great numbers of ſuch as are generally Enemies to the Epiſcopal Government, and the publick Worſhip of God eſtabliſhed in this Kingdom, We ſhould look upon our ſelves indiſpenſably obliged to take ſuch prudent meaſures as may ſecure us not only from the open Violence of our *profeſſed Enemies*, but alſo from the poſſibly ill deſigns of our *ſeeming Friends*, and ſhould be very cautious of expreſſing our tenderneſs to Proteſtant Diſſenters in ſuch inſtances as may very probably tend to the diſturbance of the publick Peace, and the ſubverſion of the Eſtabliſhed Church.

And that this Cenſure on the Diſſenting Proteſtants of this Kingdom, eſpecially on thoſe in the North, may appear to be reaſonable, and the Repreſentation I have made of the publick miſchiefs of an unlimited Indulgence to 'em may not ſeem to rely upon the Credit of my Aſſertion, I ſhall endeavour to juſtify it by matters of Fact ſince the Revolution, atteſted by ſeveral conſiderable perſons of known prudence, and integrity in the *North*; One of whom gives us this account; *That the late Presbyterian Miniſter of the Pariſh where he lives*, viz. Litterkenny, *did ſcarcely ſuffer a Lords day to paſs theſe two years, but he either expreſly declar'd*

our

our Church to be Popiſh, and Antichriſtian, or ſpoke words purporting as much, either in his Prayers or Sermons, and that it was his Conſtant practice to pray for its Deſtruction, and upon all occaſions both preacht and talkt againſt its Government and holy Offices as Poviſh, and Superſtitious, and that upon the annual return of our Feſtivals, he never fail'd to preach againſt 'em and forbad his people at their utmoſt peril to keep any of 'em, and in particular laſt Chriſtmas, *he told his hearers, in the Pulpit, that that Feſtival was kept in honour of the* Devil, *and that he was ſolemnly worſhip'd on that day. And that for ſome years paſt he commanded the Inhabitants of that Village not ſo much as to entertain a Servant in their families who was of* our Communion *tho at the ſame time he indulg'd 'em to keep* Popiſh Servants *at pleaſure. And that there was an Affidavit made by a young Gentlewoman in that place, who had been Presbyterianly educated, but out of meer conviction of Conſcience came to Church, who depoſes, That the Presbyterian Miniſter of that Town ſaid to her,* that all of our Communion were certainly damn'd, *and publickly preach'd againſt Her, as* an eternally damn'd Creature, *ſhe* having renounc'd her Baptiſm, and Chriſtianity by going to Church, *and that he came to her Parents and bid 'em turn her out of doors, and afford her neither meat, drink, nor lodging, and if that did not bring her back to the Meeting to take her, and* hang her up for *her Apoſtacy, or to that effect, as the original will ſhew.*

And I have receiv'd from the ſame worthy Perſon a further account, viz. *That the ſame Diſſenting Miniſter puplickly call'd the Miniſter of the forementioned Pariſh an Uſurper, for keeping his Church, and Revenues from him, who was the true, juſt, and legal owner of 'em, and all this without the leaſt provocation or diſturbance given to him in the free exercize of his Miniſtry in the Meeting houſe, or where ever elſe he pleas'd, ſave onely in the Pariſh Church.*

And another conſiderable Perſon of the *North* in a late Letter to his Friend in *Dublin* has theſe words, viz. *To evidence how far we can depend upon ſtrengthning our Party againſt Iriſh Papiſts, by raiſing Diſſenters, may appear by their practiſe,* anno 1690. *and* 1691.

Mr. Nathaniel Cooper *(a Clergyman) was in the Town of* Litterkenny *by them pulled out of the Church. They in the ſame Church hindred* Mr. Crawford *to preach.* Mr. John Leſly *officiating in the Church of* Rimoghy, Mr. Liſton *the Presbiterian Miniſter (tho they had a Meeting-Houſe near the Church) came with a Party, forc'd him to give over, threatned to Kill him, and* Mr. Liſton *went up and preached. And* Mr. Hunter, *in the Dioceſs of* Derry *had his Gown torn, and was pull'd out of the Pulpit.*

But the lateſt, and moſt remarkable Inſtance he gives of the Inveterate Malice of the Diſſenting Miniſters to the members of the Eſtabliſhed Church, and the utter Abhorrence they expreſs to our Liturgy and Eccleſiaſtical Conſtitutions, is in a Sermon preached by Mr. *William H.* near *Caſtle Darg* in the Dioceſs of *Derry,* who *took for his Text, the Second of* Kings, 18. *Chap.* 4. *v. whence he endeavoured to explain what Idolatry was, and how great a ſin, and to prove that Idolatry, and Idolaters were to be deſtroyed, he affirm'd that the Book of Common prayer Uſed by the Prelates was altogether Idolatrous, and that therefore of neceſſity it ſhould be deſtroy'd; that Kneeling in the Receiving the Sacrament was damnable, and that the Prelates were gon ſo far in Idolatry that he believ'd they would at laſt* worſhip the Devil.

I hope the Reader does obſerve, that tho Mr. *H.* does not expreſly declare that the Prelates, as well as the Common Payer Book, ought to be deſtroy'd, yet his Argument does manifeſtly imply the Neceſſity of their deſtruction too.

And from theſe Inſtances, we may undoubtedly Conclude, that if the Diſſenters have been guilty of ſuch Intemperate Speeches, and Illegal violences againſt thoſe of the Eſtabliſhed Religion, when the Liberty they enjoy wholly depends on the favourable Connivance of the Government; they will be moſt inſufferably inſolent, and Tumultuous, if by their Importunity, and our Imprudence they ſhould gain the uncontroulable Liberty of a Legal Irreſtrictive Indulgence. So true was the Repreſentation which the Houſe of Commons in *England* made to K. *Charles* the 2d. above thirty years ago, of the fatal Conſequence of granting Toleration to Diſſenting Proteſtants, *viz.* That it would *be ſo far from tending to the peace of the Kingdom, that it was rather likely to occaſion great diſturbances, becauſe the variety of profeſſions in Religion does directly diſtinguiſh Men into Parties, and withall gives them opportunity to count their Numbers, which conſidering the animoſities, which out of a religious pride will be kept on foot by the ſeveral Factions does tend directly and inevitably to open Diſturbance, nor can your Majeſty have any Security that the Doctrin or Worſhip of the ſeveral Factions which are all Govern'd by a ſeveral Rule ſhall be conſiſtent with the peace of your Kingdom.*

And we can't reaſonably expect, that if Diſſenting Proteſtants ſhould grow conſiderable in their Numbers, and power, they would expreſs a more dutiful regard to the Eſtabliſhed Church in this Kingdom, than they have lately done in a Neighbouring Country, and therefore we ought not to entertain ſo great a fondneſs for theſe profeſſed Proteſtants us to lay aſide all jealous Apprehenſions of Bigotted Covenanters; For a pompous appearance of Zeal againſt Popery cannot make ſufficient compenſation to us for an irreconcileable hatred of Epiſcopacy.

That the Number of Papiſts will in all probability increaſe by the granting an irreſtrictive Indulgence to Proteſtant Diſſenters, I have I hope, ſufficiently proved in the preceeding part of this Diſcourſe, and that the Vindicator may perceive that his Reply to the Inſtance I gave of *Holland* is plainly inſufficient, I ſhall farther acquaint him that 'tis ſo far from being *evident that thoſe who adhere to the Proteſtant Religion, as there eſtabliſhed, are a large Body, to which thoſe that are excluded from publick Service bear no proportion.* That every one who has but a ſuperficial knowledg of that State can inform him, that none but Calviniſts are admitted into any Employments *in the Policy or Juſtice of that Country*, and that the ſeveral Sects and Denominations of Proteſtants there, are a far *larger Body than thoſe of the Eſtabliſhed* Church. And 'tis the obſervation of Penſioner *Fagell*, one of the late great Miniſters of that State, That *there is no Kingdom, Commonwealth, or any conſtituted Body or Aſſembly whatſoever, in which there are not Laws made for the ſafety thereof, and that provide againſt all attempts whatſoever that diſturb their Peace, and that preſcribe the Conditions and Qualities that they judg neceſſary for all that ſhall bear Employments in that Kingdom, State, or Corporation*: And he declares his Judgment, that no Man can pretend that

there

there is any Injury done him that he is not admitted to Employments when he does not satisfy the Conditions and Qualities required. ———

I have told the Vindicator in my *Answer to the Case*, that in the North of *Ireland*, where there are the greatest numbers of Dissenters, *the generality of the Nobility and Gentry are Conformists*; so that if another Rebellion should break out (which God forbid) there is no danger of what the Vindicator urges, *viz.* That any considerable party of Men might be disobliged by having any but their Landlords, or other Gentlemen of their acquaintance, or of great esteem and authority in their Country to command 'em; and as those that first shut the Gates of *Derry* against the late King's Soldiers, and those that were the Governours of it in the time of the Siege were Conformists, so I am very credibly informed that in that prodigiously daring and successful party at *Eniskillin* there was not one Commission Officer, not so much as one Ensign, that was not of the Established Church, and of the private Centinels there were Six Conformists to One Dissenter.

To what the Vindicator says, *viz.* that there is nothing to the purpose in my Answer to his Third *Argument drawn from the Parliament of* England, I Answer that since in the beginning of his *Vindication* he had expressly declar'd that he *would present the Reader with the Answerers Reply in his own words*; he has here neither been just to his own Promise, nor answered the Readers most reasonable expectation of *presenting him with the sence* of my Answer: However he has well consulted the Reputation of a weak Argument which he himself acknowledges to be but *a probable one*, by not producing the least word of that Answer, which was so plain a Refutation of it. Yet since he is pleased to say, that *if the Parliament of* England *had thought the Sacrament Test Needful, they could easily have added it as they have the Test against Popery mentioned in the same Act.*

I answer, that if the Parliament of *England* had intended to excuse the Protestant Dissenters in this Kingdom, from a Sacrament Test, as they had oblig'd 'em to the Test against Popery, they might as easily have forbid the former as they have positively enjoyned the latter.

And since the Vindicator, in his Reply to my Answer to his fourth Argument, desires to know *what Rights of the Church have been hazarded since this Revolution*, I shall acquaint him (tho I presume he has heard it before) that the Dissenters in the North did generally refuse to pay the Conforming Ministers their accustomed Dues till His Majesty did on that occasion put forth his Royal Proclamation for the payment of 'em.

And whereas the Vindicator speaks of the *Government's employing a few Protestant Dissenters in a few Inferior Offices*, I must needs tell him, that this is a plain mincing of the matter, or rather, (to give it its due character) a most disingenuous representation of the desires of the Dissenters; for I would fain know whether they would be satisfyed that an Act of Parliament in their favour should be so worded as to qualifie *some few Dissenters for an admission into some few inferior Offices*. I am sure a friend of the Vindicators, namely the Author of their Case, did not represent their desires in this seemingly modest guise, but their Indulgence desired was without any restriction of the number of Persons, and without distinction of the quality of Offices.

Nay supposing the case was really as the Vindicator represents it: We know that when a great croud is waiting at a door, tho there be but few of them that may reasonably expect, or be duely qualified for admit-

rance, yet when the Door is once opened there is no ſhutting it till they all ruſh in.

To invalidate the Replies which he makes to my Anſwer of his Arguments for *the unfitneſs* of the Sacrament Teſt, I ſhall acquaint him now, as I formerly did, that we do not *drive any* to the Sacrament: But ſince the Civil Magiſtrate is God's Vicegerent, 'tis ſurely not unfit that he ſhould imitate Almighty God whom he repreſents, in propoſing temporal Advantages as encouragements to the performance of Religious Actions; and ſurely to any unprejudiced perſon it cannot ſeem improper that thoſe ſhould be judged beſt qualified for publick Employments, of the greateſt Profit, Truſt, and Honour, that give the moſt publick and ſignal Evidences of their Piety to God, and of Obedience to the Civil Magiſtrate: And notwithſtanding the Vindicator's vain boaſting of the ſuper-eminent Holineſs of the Diſſenters, and his uncharitable ſuggeſtions of the general wickedneſs of Conformiſts, in ſaying, that *if the Sacrament Teſt were intended as an expedient to diſcriminate the Good from the Bad, it ſeems to be hitherto but ill applied.* We hope there will be ſtill a ſufficient number of the Members of the Eſtabliſht Church who will be both fitly prepared, according *to the Rubrick*, for the reception of the Bleſſed Sacrament, and duly qualified otherwiſe for admittance into Civil and Military Offices, ſo that there will be no preſſing neceſſity of advancing Diſſenters to great Employments in the State, or conſiderable Poſts in the Army for want of Men of true unexceptionable Worth and Abilities amongſt the Conformiſts to ſupply them. All that I ſhall further ſay in this matter, is to tell the Vindicator as the Apoſtle did ſome in his time, *viz.* That *we do not compare our ſelves with ſome that commend themſelves*, conſidering *that not he that commendeth himſelf is approved, but whom the Lord commendeth.*

What the Vindicator ſays concerning the *Mode of Receiving* the Bleſſed Sacrament, if it proves any thing, it proves too much, for it does not only infringe the Power of the Church in that particular Inſtance, but nulls the Authority of its Laws in all Indifferent Matters, and then not our Liturgy, but the Diſſenters Directory too, muſt be aboliſh'd, and all their determinations in reference to the ſeveral Rites and Ceremonies muſt be of no effect. The Vindicator indeed tells us that *thoſe different Modes of Worſhip are called trivial in reſpect of their Intrinſick Importance, not in reſpect of the Conſciences of thoſe that Scruple 'em: Now that*, ſays he, *may be in it ſelf an Inconſiderable thing, which yet the Conſcience of a wiſe Man may for fear of ſinning not dare to comply with*; but can he be deſervedly counted a *Wiſe-Man* that wilfully entertains ſuch Scruples in his mind, and ſuffers himſelf to be ſo far influenc'd by 'em in his practice, as to incur the certain guilt of offending God by diſobeying the lawful Commands of Authority? To avoid theſe groundleſs fears of falling into ſin which his own miſguided Fancy has created. 'Tis more agreeable to the Character of a truly *Wiſe Man* to be Scrupulouſly fearful of diſobeying, rather than of obeying the Commands of Authority, and 'tis far more reaſonable that Children ſhould lay aſide their Groundleſs Scruples of *Complying* with the Orders of their Parents, than that Parents ſhould lay aſide their moſt prudent commands out of a too eaſy complyance with the Froward Humours of their Children.

To the Vindicators laſt Argument I anſwer'd that many Unforeſeen Inconveniences might happen to the Eſtabliſh'd Church by the Admit-

tance

tance of the Diſſenters into Civil Offices; and to this he replies that the Clergy have met with no oppoſition in aſſerting the Rights of the Church, the contrary to which I have already prov'd. But 'tis very ſurprizing that the Vindicator ſhould ſo peremptorily ſay, that *the Nonconformiſts have been both before and ever ſince the Revolution qualify'd for Civil Offices* when the contrary is ſo undeniably evident; for, as before the Revolution they were bard from Employments by the Oath of Supremacy: So there are ſeveral Eccleſiaſtical Laws ſtill in force, by which, tho they be not wholly unqualified for an Admittance into Civil Offices, yet they are perfectly diſabled from continuing in 'em: So that their preſent quiet enjoyment of Employments is not ſo much owing to their Legal Qualifications as to the Kindneſs and Lenity of the Eccleſiaſtical Governours.

And now having, as I hope, returned a full Anſwer to the particulars of the pretended Vindication of the Caſe of the diſſenting Proteſtants of *Ireland*; all that I ſhall further add, is to remark, that as the Vindicator has been manifeſtly guilty, in many inſtances of great diſingenuity, in miſrepreſenting the ſence of my Anſwer, and the truth of matters of Fact, ſo the groſeſt, and the moſt imprudent of 'em all is in the latter end of his Vindication; for he having juſtly repeated my words, viz. That " None can foreſee the difficulties the conforming Clergy may conteſt " with in aſſerting the Rights of the Church, *&c.* Within three lines after he very unfairly ſays, that he *agrees with the Anſwerer, That no wiſe Man can foreſee ANY Difficulties they are in danger of meeting with for the future*; by which moſt palpable miſrepreſentation of my Words, as he paſſes a great affront on the Reader, and does a manifeſt injuſtice to the Anſwerer: So he does moſt effectually expoſe to the cenſure of all men, the ſtrong, and (as I fear) unalterable biaſs of his diſingenuous temper: For by this we may plainly perceive, that neither the heinouſneſs of the crime of miſrepreſenting an Adverſary, nor the certainty of detection can reſtrain him from it: But ſeems to love *diſingenuity* for its own ſake, and to practice it on purpoſe to keep his hand in, tho he be ſure of being diſcovered by the moſt heedleſs Reader.

And as by this, and many notorious Inſtances in his other Writings, he has proved himſelf a very unfit perſon to accuſe the *Conſiderer* of diſingenuity: So in this pretended Vindication he has ſhew'd himſelf no leſs unduly qualified to tax the Anſwerer with irreverence towards the Holy Scriptures: For he has not only in a very undecent and profane manner ridiculed the firſt Conſtitution of the Apoſtles againſt *eating Blood*; but has been pleaſed to end his Replies to my Anſwer by an irreverent and unjuſt application of the Words of our Saviour to the preſent celebrated Parliament of *Ireland*, in implying that their granting the Diſſenters a Legal Indulgence, with a Sacramental Teſt, *would be to act like thoſe churliſh Parents, that when their Children ask for Bread give them a Stone, and when they ask for Fiſh give them a Serpent*; as if the free exerciſe of their Religion *with worldly honour and profit* were *Bread and Fiſh*, but that a publick freedom of Divine Worſhip, without Temporal Advantages, were *Stone and Serpent*: And that the Parliament in denying the Diſſenters an unlimited Indulgence *were churliſh Parents*.

To the Vindicator's Reflections on the Conſiderer, drawn from the unfitneſs of *narrowing the common Proteſtant Intereſt*, from the ſanguinary Laws

Laws in *Scotland*, from the Diſſenters ſubſcribing the *Doctrinal Articles of Faith of the Eſtabliſhed Church*, and *their thinking themſelves obliged in Conſcience to give to all their Fellow Proteſtants the Toleration they now deſire*, from the greater inclination of the French Proteſtants to their Communion then to ours, from the pretended inexpediencies of the Sacrament Teſt, and from the pretence of deſiring that *only a few Proteſtant Diſſenters ſhould enjoy the effects of his Majeſties favour*: To all theſe I leave the Reader to determine whither I have not already given a ſatisfactory Anſwer, and all that remains to be conſidered in thoſe Reflections is the Doctrine and Practice of ſome Diſſenters occaſionally Communicating with the Eſtabliſhed Church. To which I anſwer,

First, That what the Vindicator ſays here, concerning the Diſſenters in theſe Reflections on the Conſiderer, ſeems inconſiſtent with what he ſays in his Replyes to my Anſwer; for there he ſays; that thoſe *who really ſcruple Kneeling in the Act of Receiving are no way Inferiour for Wiſdom to thoſe whoſe judgment has that latitude that they could receive the Sacrament Kneeling, Sitting, or Standing:* but here he ſays he takes thoſe Proteſtants who can Occaſionally communicate both with the Eſtabliſh'd Church and with the Diſſenters, to be the moſt judicious.

But 2dly and laſtly, Concerning the Doctrin *and practice* of Occaſional Communion, I ſhall preſent the Vindicator with the ſence of the Author of a Book called *Vox Clamantis*, who was himſelf a Diſſenter, and addreſſes himſelf to his Brethren in theſe words, viz. *There are ſome things that I will but lightly touch, tho others of Contrary Sentiment will lay on loads; one is, at which I am not a little abaſh'd, that tho you according to your declar'd Principles and ordinary practice are Nonconformiſts and Diſſenters; yet upon occaſion, and to get into Place, and Office of Honour or Profit, you will, and can take any manner of Teſts that have of late been impoſed; alſo that you can on ſuch occaſions take the Sacrament according to the Form and way of the Church of* England, *tho you never did it before, nor perhaps will ever do the ſame again, except on the like occaſion.* ——— And tells 'em *that they make uſe of the ſame Artifices as the Jeſuits do on ſuch caſes,* ——— and that he knows nothing *will more render 'em, in the eyes of all, as Men of flexible and profligate Conſciences* ——— And ſpeaking of the Reflections which he ſuppoſes the Conformiſts paſs on the Diſſenters, for theſe things he ſays, that *they think that nothing, tho never ſo contrary to ~~their~~ your Principles, can be deviſed or made to keep you out, or to hold you in, but that you will break all Bounds, and leap over all Hedges.* ——— And now I do not queſtion but that if the Vindicator would deal ingenuouſly, and ſpeak a bold Truth, he would, with the Author of the forementioned Book, *proteſt that he knows not how to anſwer this in behalf of the Diſſenters with TRUTH and HONESTY.*

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ERRATA.

PAge 6. line 39. read are. p. 7. l. 40. r. two or three. p. 10. l. 13. after anſwer; dele; p. 13. l. 18. r. conſequences. l. 44. r. irreſtrictive. p. 14. l. 21. r. Genius. l. 27. r. and their l. 47. r. ſuch immoralities. p. 15. l. 37. r. their. p. 16. l. 19. r. eſpecially. l. 24. r. Presbyterians. l. 36. r. ordinary. l. 49. r. to boaſt. p. 18. l. 13. r. ſwearing. l. 46. r. eaſily. l. 47. r. Revolution. l. 49, put, after equal. dele, after Diſſenters, p. 20. l. 23. r. warranted. p. 21. l. 8. after ſubjection put. l. 45. r. uſe of.